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UNITY

Freedom, Fellowship and Character in Religion

Official Organ of the Congress of Religion

Ecce Homo

I am the clear cry in the wilderness;
  That still small voice that gives the spirit power
  That too am I; the fragrance of the shower
Breathes my rich blessing and my will to bless;
I am the pine tree laboring in distress
  Uprooted by the tempest of an hour;
  The meek vine hiding in the sylvan bower
I tremble, tremble at the wind's caress,
I am the beggar and the almoner,
  Who looks upon the ocean or the star
  Has sight of me; across the sky, blue-spanned,
Forever more is heard my garment's stir;
  I am the daisy by the pasture bar;
  The heavens in the hollow of His hand!

—*Edward Wilbur Mason*

The Craftsman

CONTENTS

EDITORIAL—
Notes 35
At the State Fair.—J. LL. J. 36

CONTRIBUTED—
Tower Hill's Farmer's Institute.—A. L. K. 38
Open Letter to the Honored President of the United States.—MODESTO C. ROLLAND 39
Military Preparedness and the Safety of Nations.—J. T. SUNDERLAND 40
The Proposed American—Chinese—Japanese Commission.—K. K. KAWAKAMI 41
A Layman's Confession of Faith.—J. E. WILLIAMS 44

SELECTED—
The Difference.—*Charles E. Jefferson* 39
Old Ideals are Going—Are New Ideals Coming?—*Sherwood Eddy* 44

POETRY—
Ecce Homo.—*Edward Wilbur Mason* 33
Drawing Near the Light.—*William Morris* 35

THE SUNDAY SCHOOL—
The Growth of Christianity. XXVII. More's "Utopia" 1516 42

THE FIELD—
Tower Hill Letter.—A. L. K. 46
A Preparedness That Prepares.—*Agricultural Department Report* 46

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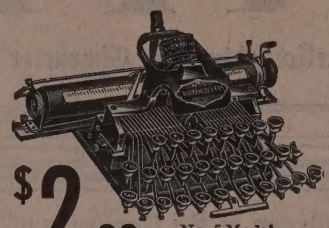

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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

Vol. LXXVIII THURSDAY, SEPTEMBER 21, 1916. Number 3.

DRAWING NEAR THE LIGHT.

Lo, when we wade the tangled wood,
In haste and hurry to be there,
Naught seem its leaves and blossoms good,
For all that they be fashioned fair.

But looking up, at last we see
The glimmer of the open light,
From o'er the place where we would be;
Then grow the very brambles bright.

So now, amidst our day of strife,
With many a matter glad we play,
When once we see the light of life
Gleam through the tangle of to-day.

—*William Morris.*

Our Dumb Animals has a "true dog story," which tells of an Alabama collie that seized his little boy charge by the arm and held him back while a thundering express train flew by. "The little boy scolded the dog and struck him with his free hand, but the collie set back and held on to him until the train had gone by." Poor little boy! Many a time in later life will his free hand strike at the benignant providence that would keep him from being ground beneath the wheels of more fierce trains than those that run on railroad iron.

A prominent member of the House of Representatives, in a recent conversation, expressed his surprise and disappointment over the extravagant appropriations for Army and Navy purposes by Congress. He said, "When I voted for two warships a year ago I was reproached for being a 'big navy' man, but now the big navy means six or more battleships a year. It is a national hysteria. They are war scared, or war mad." We hope this representative is right. If it is hysteria it is not so bad, for hysteria represents a self limiting disease to be promptly followed by reaction, an attempt on the part of nature to recover the normal. Hysterics doubtless there are. Some people are scared, others deluded, but these alone could not have brought about the mad legislation. We fear there was an element of cold reasoning, deliberate planning, sagacious lobbying back of these legislations which pushed President, Cabinet and Congress off their balance. The munition makers, the "big business," the lobbying bankers, and above all the political chess players were not hysterical, they were simply "pure business." The *ante*-election element in all this makes it surprisingly sad. Even while the questions were pending on the floors of Congress the party leaders wrangled as to which party was to receive the credit for the "preparedness" indicated on the chessboard. If neither party could bring about a "checkmate" the effort at least brought about a "stale-mate" so that the blame or the credit of the case might be mutual.

The Independent, which, all things considered, must stand as the best balanced and most progressive and noblest edited religious paper in America, has lost its great editor, Dr. William Hayes Ward. Many who have known him and honored him as Editor of the great New York journal will be surprised to know of the road over which he traveled to his usefulness. His first ministry was in Oskaloosa, Kansas, and he girded himself for his larger work as professor for several years in the little inland Ripon College. Many years ago the venerable and venerated Bronson Alcott said to the writer, "There is no doubt about it! There is no doubt about it! The West will have to send its missionaries to the East. The East needs them." Such a missionary was Dr. Ward. It is fair to suppose that the blood that flowed in Professor Ward's veins was of New England origin, but it was tempered and quickened in the West. Were the list compiled of western trained ministers who have found their larger work in the East it would be a very interesting and suggestive one.

A correspondent protests against our interpretation of President Wilson's attitude and subsequent action of Congress as being in the interest of the eight-hour limit of a day's work. According to our correspondent, "The men expect to continue to work twelve, fifteen and twenty hours when they get a chance. What they want is "double pay for overtime and you and I pay the bill." Perhaps in the working out of this economic problem that belongs to our complex civilization it may amount to that for the time being, but in the long issues of progress the laboring day is shortening and will continue so to do. Man's increasing mastery over nature will not always contribute chiefly to the advantage of the exploiters of labor. It will work out to higher issues than the making of big fortunes and the development of "big business"

and the making of a capitalistic class. UNITY does not pretend to indicate the details of the way. It may be the trail has not yet been blazed but it thinks it sees clearly the goal. How far away it is it knows not, satisfied if it can in some small way indicate the direction and keep its face steadily towards the goal.

Anent a recent note in these columns concerning summer preaching, vacation preaching and out-of-doors, midsummer services comes a suggestive experiment in the little Wisconsin town of Clinton. The *Congregationalist* tells us that the three pastors, Methodist, Baptist and Congregational united in holding Saturday night street meetings down town where the people from the surrounding country for miles around are always in the village shopping. A male quartette standing on the sidewalk sang songs and by the time two songs had been sung a curious crowd had gathered. One of the ministers recited brief scripture, offered short prayer, then an address "straight from the shoulder," another song, another address and one more song and the service had not lasted more than thirty minutes. A big crowd had been listening to both adresses and did not seem to be in a hurry to leave. We can well believe that this service was unique and of great value to the community. But in Chicago the police will not permit street preaching except with Salvation Army limitations, not even in the broad and attractive park centers. A recent ruling of the Park Board excludes temperance meetings from the new Recreation Pier, "for fear its main function of 'amusing' the people might be interfered with."

"An Indian Trail" has been suggested by a correspondent of the *New York Herald* and is promoted by *Our Dumb Animals*. The suggestion is that a great national highway shall be perfected, reaching across the continent and dedicated to the memory of that much abused and now fast disappearing race of Red Men. Spite of all the debauchery incident to an enforced "civilization," thick with greed, gunpowder and whisky, the story of the Red Man when told by the impartial pen of history will be streaked with nobility and tempered with pathos. The trail that once suggested the single file procession of the Indian is now the word to indicate the highway of the tourist's flying automobile as it goes skimming over hills and through dales bearing its city freight in search of health, rest and scenic thrills. Deep among the remote places of Wisconsin the joy-rider watches for the yellow band with a black arrow in it painted on the telegraph poles, indicating the route to the far off Yellowstone Park. A "white trail" is strung along the telegraph poles through Minnesota to the capital city; the "blue trail" guides one through the romantic scenery that leads from the Wisconsin River Valley to La Crosse and beyond. The "Lincoln Highway" is already surveyed and is well on the way toward completion. A "Dixie Highway" leading from Chicago to the Gulf is projected; a "Marquette Way" is a possibility through the picturesque Wisconsin River Valley from Madison to Prairie du Chien. Surely there should be an "Indian Trail" from Plymouth Rock to Mount Tacoma. Surely one section of it should follow the trail of the brave Indian woman, the "Bird Woman," who safely led the Lewis and Clark expedition through the Rocky Mountain passes and through the still more jealous tribes without the firing of a gun or the loss of a life. The western traveler still strikes here and there traces of the "military roads" that defied the compass and followed the ridges; but they are fast disappearing, being sacrificed to a more lawful way. The automobile has ushered in a new regime in road-making and its trails are in the interest of peace, and they are to be used by the thrifty lovers of beauty and the servants of industry. Let the "Indian Trail" be promoted!

At the State Fair

The Editor of UNITY recently tested his age by attending the Minnesota State Fair and was delighted to find that he has not lost his youthful interest in machinery, cows, pigs and the "barkers" in front of the refreshment stands and the side shows. The boyish appetite for circulars still remains as his bulging pockets testify. For three days he haunted the "attractions of this most attractive Fair, where threshing machines and churns held the front of the stage, and not politicians and politics, such as have invaded the agricultural sanctities of Illinois, Wisconsin and other States. Though it rained at times and the mud put the Speedway out of commission, the crowds surged through the gates unimpeded.

Judging from the attendance, as well as from the exhibits, Minnesota is still conscious of its soil, proud of its agricultural achievements and devoted to the farm. Boys from outlying territories were seen "doing the Fair" systematically with catalogue in hand, street by street, exhibit by exhibit. An educational atmosphere pervaded the Fair. The University was on hand exhibiting potatoes and the soils in which they

grew, and giving its experience in milk testing. A squad of students was busy demonstrating how to pack apples in boxes and in barrels. A clever lad showed how to prune the apple trees. A squad of girls from up State, who had been selected by a process of competition, were in the bread making contest under the direction of the Domestic Science Department of the University. The pig was not without honor in Minnesota. Forty-five of the finest pigs "that ever graced a pen" came from forty-five different Minnesota counties, representing forty-five owners. Both owners and pigs were in attendance as the guests of the management because they won the pig-raising contest in their respective counties. Better than that, the "Boys and Girls Pig Club of Minnesota," with a membership of seven hundred, had a shack of their own. One boy and his pig were entitled to attend from each county. At least two of these "boys" were girls; they brought their pigs along with them also. Over each pig was plainly written the name of the exhibitor, the daily increase in weight and the cost per pound of production. Ruth Cunningham of Pipestone brought a pig that gained one and 69/100 pounds per day at a cost of three and 37/100 cents per pound, which at market rates brought a clear gain of perhaps five cents per pound to the enterprising lassie.

Indeed the woman question was strangely "demonstrated" at the Fair. There was a "Womans' Building," a pretentious building of brick, with classic Greek columned porticoes. But it showed age. Doubtless at its dedication five or ten years ago it was declared "an epoch making event" in the woman movement. It is safe to say that the building would not have been built this year or any other year to come. It is already *passe,* its exhibits were often incongruous. Of course there was the usual display of cushions, bedspreads and crochet fixings but nobody seemed to be interested much in them. But lo, it was a *man* that served the writer with demonstration pancakes and it was a *man* who took the first premium on jellies. The only exhibit in that building that drew the crowd was the "Fashion Exhibit," where living models paraded, with a fashion interpreter all day long, before a curious crowd, about as many men as women.

The flatness inside of the Woman's Building was no indication of woman's place in the Fair. It is true that a man demonstrated a washing machine, but a woman explained the points of a tractor on Machinery Hill, and what was announced as "the largest herd of Jerseys in the Northwest" was owned by Mrs. Mabel Appel; and the superintendent of Elmhurst Farm was Mrs. E. G. Wilson. We may presume that Mrs. Appel might have received her trust from her husband, but Mrs. Wilson must have climbed to the superintendency by her own merit.

Minnesota is young enough to be mindful of its antiquities; it is still conscious of its pioneers. A unique feature was the Old Pioneer Cabin, a veritable log house, with its really, truly old-fashioned fireplace and roaring fire. The walls of this and of the adjoining annex, the "Hall of Fame," were literally lined with portraits, several thousand of them, of pioneer men and women. To have settled in Minnesota prior to June 11, 1858, the date of Minnesota's admission into the Union, constitutes a "pioneeer" and makes one eligible for membership. The gray beards who occupied the easy chairs everywhere available indicated not only past triumphs but were the centers of present interests.

The Woman's Peace Party had installed an exhibit at the Woman's Building, but that was too much on the side so they established an annex exhibit in the Hall of Fame, where the crowd was attracted, and printed pieces of peace literature were distributed by the thousands. In an unguarded moment the Editor of UNITY was detected and with characteristic woman's energy the band was promptly stopped, the crowd instantaneously gathered and the inevitable peace speech was forthcoming, a kitchen chair serving as a rostrum.

But UNITY is not an agricultural paper though the Editor still carries hayseed in his hair, so we cannot indulge in further details, but everywhere the Minnesota State Fair preached the gospel of brotherhood, of religion interpreted in terms of helpfulness and progress. It indicated not only mighty achievements but splendid prophecies. It is not so far from the old primitive fanning mill with wooden cog wheels to the modern tractor driven threshing machine as it is from present achievements to what the next fifty years will bring in the way of human co-operation, social development and religious progress. The aeroplane exhibitor thrilled the crowd by his daring plunges, but he also filled the mind of the thoughtful with dreams of human fellowship, schemes of world brotherhood to be realized beyond the conception of poet or philosopher.

A State Fair of the Minnesota type is a great antidote for pessimism, a splendid rebuke to materialism, a magnificent contribution to the "preparedness" that makes for peace and bargains for the perpetuity of the nation.

Thank heaven there was no military display at this Fair. We saw no soldiers under arms, no parade of barrack triumphs or armory display. Minnesota had something more interesting to offer. J. LL. J.

Tower Hill's Farmer's Institute

In the course of its twenty-five years of activity Tower Hill has held in its Pavilion almost every sort of meeting. Gatherings religious, political, memorial, scientific, musical, dramatic and social, nearly everything that comes into the life of inquiring gregarious humanity has had its chance.

Last week for the first time we have been able to utilize the splendid machinery of the State in the interest especially of the farmer, and held a special Farmers' Institute under the personal auspices of the Superintendent, L. E. Luther, who brought with him several others of the cream of the Farmers' Institute force and gave us four sessions of facts, figures and reports of actual experiments and methods, such as made perfectly clear the remark once made that the Farmers' Institute of Wisconsin alone furnishes a liberal education to every farmer and farmer's family in the State, almost at his own door and without expense to him.

Mr. Luther himself came loaded full of practical information and ready to answer any questions. He told us first about his experiences with the four different classes of cows found among the 1,700,000 cows of Wisconsin. First, the "average cow," that on actual test at the end of a year's feeding and handling returns to her owner the enormous profit of $3 per cow. Then there is the cow below the average, the poor cow, of which there are altogether too many in the State, the cow that the hard working farmer grubs along with and never discovers that she is not even paying for her board, to say nothing of the labor of the whole family, the taxes, insurance and other expenses that she shares in.

The futility of attempting to combine in one machine both profitable milk-producing and beef-producing qualities, was demonstrated by a third class known as the "dual purpose cow," and last, but certainly not least, the Superintendent showed the profit and satisfaction of employing a first class animal bred on milking lines, cared for and fed with first class feed mixed with dairy intelligence, and handled on modern lines in close connection with the scales and milk tester. The speaker illustrated this class of animal in the person of Bessie of Oneida, who gave her owner back $2.50 for every dollar expended upon her.

Mr. Luther, as State Supervisor of Agricultural Representatives, also interested a small but choice audience in an illustrated lecture on the work of the County Agricultural Representative, of which there are many in the State, though, strange to say, they are more numerous in the newer counties of the northern part of the State. This official is employed by the county to hold a general responsibility for the agricultural affairs of the county and the details of the work are intensely interesting even to the uninitiated denizens of the city.

Mr. N. A. Negley holds the office of Assistant Dairy Husbandryman in the United States Department of Agriculture and spends his time going round the State forming cow-testing associations. These associations, of which there are now fifty-three, containing 25,000 cows, are a simple means of systematically keeping tab on the animals and their work by young men appointed for that purpose. They visit each herd once a month, do the milking, weighing and testing of the milk, advise improvements in care and feed, and keep a record through which the farmers are thoroughly posted as to what each cow is doing, enabling the farmer to decide which cows are to be hastened to the butcher's block or sold to less discriminating neighbors, as unprofitable boarders, and which ones are to be retained and encouraged to do better. All this Mr. Negley explained with many instances from his experience that pointed the moral that only the best is good enough for Wisconsin farmers.

Mr. George W. Davies, the Superintendent of Schools of Sauk County, has made a record beyond the confines of the nation in his work with the schools of that county. He started out in his work with the determination to teach country children in the country school the things that should help them to live in the country and to love and be successful in the country they live in. In a talk on "Community Development" he demonstrated that this ambition worked not only to the benefit of the children but of the whole community. The interest in agricultural matters is kept up by community gatherings of many kinds, by demonstrations, made both by young and older folks, of milk testing, testing of all kinds of seeds, contests in the raising of larger and better crops of different kinds, the taking of many censuses by the children, showing, for instance, the number of acres of various crops grown in the county, the number of rented farms, the number of houses having running water in the kitchen, those lighted by electricity, of blooded herds of different breeds and a score more of such quests as will be of great public benefit, and at the same time hold the interest of the youngsters upon the home farm and prevent the reckless exodus to the great cities.

Mr. Davies is intensely, vitally interested in his work and the many vivid instances of success cited by him prove its value.

This Wisconsin River Valley in many places would seem to be an impossible sandy desert, but this great State, realizing its enormous acreage of sandy soil, has given special attention and expert study to this subject, and Prof. H. W. Ullsperger of the Soils Department of the College of Agriculture at Madison expounded for the farmers of this sandy section the best methods of handling light soils in a way that brought hope and renewed ambition to the farmers working on such land, who never feel sure that they will not find their farms, or the best part of them, blown away when they wake up some morning. Incidentally Mr. Ullsperger was much interested in a fairly good patch of alfalfa which our good Tower Hill farmer had coaxed out of a side hill field where nothing better than sand burrs have been persuaded to grow heretofore, and plans are under way for a little experimental patch to be handled under the advice and the eye of Prof. Ullsperger, so that all passers-by on the newly worked road running from Madison to Arena and beyond may see and wonder at the possibilities of sandy lands in the hands of experts.

We were peculiarly fortunate in securing the attendance of Prof. R. A. Moore, head of the Agronomy Department of the College of Agriculture. What Burbank has done in developing flowers and fruits has been closely seconded, on more utilitarian lines perhaps, by Prof. Moore in developing strains of pedigreed grains, and these efforts have added many millions to the income of the State and gone far towards

solving the problem of keeping the boy on the farm. After years of most careful breeding and selection by the Professor, one or two varieties of corn alone have been so developed, and the reputation of the State for producing reliable seed so established, that orders are constantly pouring in from Russia, China, Japan and the ends of the earth, adding to the wealth of the State and the consciously useful citizenship of the thousands of bright young men who belong to Prof. Moore's corn breeding associations and work all over the State co-operatively with him in improving and exploiting these and other grains, showing a constantly increasing percentage in both quality and quantity and in producing power. And not only the young men but children take part in the work. Last year 26,500 boys and girls spent joyous, useful summers in raising and exhibiting corn in the Annual Corn Testing Associations.

Prof. Moore is a magnetic speaker, he is in enormous demand all over the country. Busy threshing machines, road building and other exigencies of surrounding farm life had a bad effect on our audiences, but those who heard him, even though they had never seen a stalk of corn growing in the field, recognized and respectfully admired the power of the man and the splendid character of his work.

Thus ended Tower Hill's first Farmers' Institute, the last of a long succession of such meetings carried on by this wise State for more than thirty years, and if they had no other or better effect they have enshrined in the hearts of the people the names of a few men who spent their lives and their energy in the forwarding of this movement, beginning way back with Hiram Smith, Charles Beech, the first Superintendent, Mr. Morrison, and W. D. Hoard, carried on up through the years by "Cully" Adams, Mr. Thom, Superintendent, George McKerrow and his splendid force of workers, and now nurtured by the best material to be found in that best of colleges of agriculture at Madison. A. L. K.

The Difference?

Men say: "We are not *for* war, but *against* war," and think they have said something. They have said nothing. You can't change a situation by altering a preposition. It makes no difference at all whether you arm for offence or defence—*for* war or *against* war. The effect is precisely the same, and the budgets are the same. England armed for defense, and Germany did the same, and they met at last on the field of blood. They did not want to fight. Every Englishman of note has said that within the last ten years. Every German in official position has said that Germany desired only the friendship of England. The Kaiser said it, and Marschall von Bieberstein and Prince Lichnowsky and Herr von Jagow and all the rest of them. You may say they were lying. I cannot go with you. I believe they were all honest men and spoke the truth. The best men in Britain and Germany had no desire to fight. Those two great empires were driven to war by their guns. The expanding squadrons of battleships on the North Sea simply drove them irresistibly apart, snapping the ties made sacred by the memories of a thousand years. *Charles E. Jefferson.*

Open Letter to the Honored President of the United States of America

By MODESTO C. ROLLAND,
La Paz, Lower California.

I, a Mexican citizen, and no less a citizen of the world of ideas, appeal to you as the leader of American thought and the interpreter of the true American spirit—that spirit which pulses in all your works, and by virtue of which the inhabitants of this land, the rightful heirs of the ideals of Washington, have raised you to the eminent station you occupy.

We are not ignorant, Mr. President, of the fact that the enormous pressure urging you to lead in the conquest of Mexico is primarily due to the combined efforts of aliens resident in Mexico who have too easily acquired lands, oil fields, and concessions of various kinds, and who have extensive financial investments at stake.

You are not ignorant either, Mr. President, of the fact that similar steps were taken preliminary to the occupation of Morocco, of Egypt, of Persia, etc., etc. Nevertheless, you have not supported the theory that "the flag follows the investor" in China. You are well aware that when a weak people has to deal with that exploiting capitalism which knows no nationality, the latter seeks to employ as its agents the army and the navy, and condemns to death thousands of human beings deceived by false phrases of patriotism. The exploiters alone derive profit from the final catastrophe.

Further, you know well, Mr. President, that the ammunition makers and the bankers induced the government of France to disgrace that country's history once more by the occupation of Morocco, sending to the coast of Africa, an army of press men who devoted themselves to the task of disguising the facts, declaring that in the interior of Morocco foreigners were tortured and the people were starving. This precipitated the movement "for the sake of the poor people."

You know that these same tactics are now being applied to Mexico, and that this policy of nefarious activity has for its centers the city of El Paso and "somewhere in Mexico."

You know better than any one else, Mr. President, that the octopus of commercialism has captured us Mexicans, and that it tries to utilize the superior might of the American people in order to make futile our resistance, and afterwards more easily to suck our blood.

We are told that it is necessary to save us from ourselves because we are incapable of regeneration.

I ask the whole world if the struggle our people has maintained against feudal oppression and militarism in combination with the entrenched privilege of the clerical party, is a symptom of incapacity?

For more than one hundred years this struggle has gone on, culminating in a final upheaval which has shown sharply and clearly the need of a new social order founded on the economic liberation of the people.

The great landowners, systematically oppressed the people and kept them in ignorance. The church, contrary to law, possessed enormous estates which she rented to the poorer class who could posses no land.

They taught the people that it was their duty to obey and to be humble.

Exploitation and lack of humanitarian principle was carried so far that the rich Catholic reclined on silk within the church, while outside he felt no responsibility for the misery of human beings treated solely as beasts of burden.

Is not a people which has fought such formidable adversaries capable of regeneration?

People who speak of the darkness of Mexico and of the necessity of pushing American civilization do not understand that in Mexico there has been developing a social phenomenon such as has taken place in all parts of the world and that our people really deserve admiration for their resistance and capacity to live through the most disheartening conditions.

Americans in general ought to be enlightened as to our situation, Mr. President, in like degree with yourself, so that they might understand our situation, since they came to this continent in search of the very same ideals we are now pursuing.

The Mexican people has known how to use force of arms and now is showing its aptitude to accomplish its national reconstruction.

The revolution has released unimaginable forces. Wherever we have been able to secure peace there has been disclosed an intense desire for reconstruction under a new system. We are establishing the township system as the basis of self-government. We are resolving the agrarian problem by wise re-distribution of land among the people. This land is expropriated wherever necessary at its intrinsic value. We are revaluing the whole republic in the interest of just taxation.

The great land-owners did not pay into the treasury their proper share of taxes, in consequence of which the burden of the administration fell on the few who held small properties.

The labor problem is receiving especial attention. In various parts of the Republic the workers have advantages far greater than in the United States. The system of public instruction is so intensive now that we have ten times more schools than under Porfirio Diaz.

Finally the revolutionary government is engaged in immense efforts to organize little by little the finances of the nation, taking especial care not to fall into the clutches of pawnbroking bankers, eager to absorb the resources of weak nations.

All these are facts in the light of day, but the press, controlled by great interests, has left the public in ignorance of them and under the impression that the revolution has ended in chaos.

When the revolution tried to impose some measure of restraint upon the unmeasured exploitation of oil fields, the Mexican people were held up to view as outlaws, factions were accused of an intention to destroy property, and appeal for redress was made to the Government at Washington, with the result that a battleship was sent to Tampico for the protection of American properties. They will not be bound in Tampico by the regulations that they are obliged to abide by in the United States.

We know that you, Mr. President, are aware of all this, and we cannot believe you desire war with Mexico, which could only result in devastation and misery, for which the blame would rest on you and disgrace and shame on a country so powerful and civilized as this, that would permit such a horror.

We abominate with all the force of conviction in us, such illegal and brigand acts as have been committed, and these we have been the first to regret and disavow. Every sincere Mexican revolutionist has been filled with indignation at their occurrence.

War would be a cruel parody of justice. Thousands of thousands of Americans would be destroyed. We Mexicans would disappear, and then the traders in war and the international pawnbrokers would plant their banners of triumph over a field of desolation.

Undoubtedly in the end they would defeat the Mexicans, but before that they would crush the spirit of democracy and equity which now inform this nation.

Mr. President, for the sake of the American people, of mankind itself, it is for you to find a way to avoid war. The presence of American soldiers in Mexican territory, and the military pressure in general, whatever its immediate advantages or justification, is eminently dangerous. Through some unforseen accident it might inflame men's passions as to put an international clash beyond human control.

In view of all the facts and considerations I have here advanced, however tentatively and incompletely, I respectfully beg of you and all Americans sincerely desirous of the true welfare of humankind, to give the most earnest and unprejudiced thought to the complex problem of Mexico and its future.

New York, July, 1916. *Modesto C. Rolland.*

Military Preparedness and the Safety of Nations

Military preparedness, beyond a certain very limited degree, is of no value whatever to any nation except under one of two conditions; one is, if a nation can surprise its neighbors, and the other is, if it can overwhelm them, conditions which are seldom possible in the modern world.

As to the first condition, that of surprise, this is a thing of the past. In former ages when the nations of the world were isolated and could hide from one another what they were doing, it was sometimes possible for a nation to create for itself a huge military force without its action being known beyond its own boundary, and thus be able to sweep down upon other nations, take them by surprise and overwhelm them. But those conditions are gone forever. Now there are no isolated nations. Telegraphs, ocean cables, wireless, travel and commerce have made the most distant continents and islands neighbors. The doings of every important nation are known by every other within twenty-four hours. For any nation today to think of taking advantage of another nation by making great war preparations without that nation finding it out, would be folly. Today if any one of the leading powers takes a single important step forward in the way of increasing its navy or its army, or its military preparedness of any kind, the other powers obtain information of it instantly; and at once plans for counter-preparedness, for corresponding increase of military strength on their part, are formed. So

that today no nation can obtain any real advantages by attempting to increase its armaments beyond those of its neighbors. Since it cannot surprise its neighbors, its neighbors are sure to meet its advance with equal advances, and thus it has made no gain by all its efforts.

As to the second condition, that of a nation being able by vast military preparations to overwhelm and crush other nations, this also is in the main a thing of the past. To some extent a very powerful nation may still be able to coerce nations that are very small and weak, but it very soon reaches its limits. Ours is an age of alliances. If a small nation feels itself to be in danger from a great and unscrupulous neighbor, it is likely to ally itself with other powers, and thus obtain the security which it desires. Of course, if a nation were great enough in population and in resources so that it could create an army and a navy surpassing those of any other nation it might be very troublesome and very formidable. But even such a nation would soon find its match, because other nations, alarmed by its strength, would be sure to form a combination against it equal to or stronger than itself. So that under modern conditions no nation, however great or rich in resources, can hope to gain much by extensive preparedness. Indeed, it can gain nothing, and in the end is certain to lose much. Its powerful armament creates suspicion and fear in other nations and causes them to arm correspondingly. Thus it and they become loaded down with crushing and unnecessary financial burdens, while their augmented armies and navies make them increasingly jealous and hostile and increasingly liable to fly at one another's throats. This is what military preparedness, when carried beyond very narrow and very modest limits, is certain to mean, even under the most favorable possible modern conditions. The value of this whole kind of preparedness which appeals to brute force, which stirs the brute passions of men, which treats other nations as enemies and thus makes them enemies, is unpsychological, irrational and outgrown. It had some justification in the past, when nations were isolated, far apart, ignorant of one another, and when so many conditions conspired to make them antagonistic. But in our modern age, when the world has become one, when all nations have become neighbors, it is every year becoming increasingly clear that if nations are to live they must substitute for the old-time unreliable, barbarous and dangerous preparedness of antagonism, the infinitely more reasonable and incomparably more effective new-time preparedness of friendship and coöperation. The clenched fist must give place to the open palm, and the menacing battle fleet to the conference of conciliation and the international court of arbitral justice. In this direction and this alone lies safety for our own or any other nation, and in this direction alone lie progress and peace for the world.

New York, July 6, 1916. J. T. SUNDERLAND.

The Proposed American-Chinese-Japanese Commission

Senator La Follette is the author of an interesting resolution calling upon the President to invite Japan and China and join with the United States in the formation of an international commission to study the questions at issue between the Orient and the United States.

The text of the resolution is as follows:

"Resolved by the Senate and the House of Representatives of the United States of America in Congress assembled,

"That the President of the United States is hereby requested to invite the Governments of Japan and China to join in the formation of an international commission, to be composed of three members of the United States, three members from Japan, and three from China, whose duty it shall be to study the questions at issue between the Orient and the United States, and to make recommendations thereon to their respective Governments.

"The three representing the United States on the said Commission shall be appointed by the President, and for the purpose of paying the salaries and expenses of said Commission and that portion of the joint expense of the commission chargeable to the United States there is hereby appropriated the sum of $25,000 or so much thereof as may be necessary to be expended under the direction of the President."

On the face of it the resolution is plausible. A more careful examination of the document, however, reveals a few points which are open to debate.

In the first place, the wording of the resolution as to the subject it proposes to study is ambiguous. If the phrase "the questions at issue between the Orient and the United States" includes the various questions raised by Japan's activities in China, we feel certain that Japan will not care to join the commission. Japan believes, and with good reason, that she has in no way injured American interests in China. The "open door" is Japan's fixed policy in China. Furthermore, Japan has, cautiously and surely, been paving her way for the establishment of an Asiatic Monroe Doctrine. Any interference, either European or American, with her policy in China will not be welcomed by her, especially because she is convinced of the justice and necessity of the policy she has followed.

If, on the other hand, the "questions" referred to in the resolution means the immigration question and its offspring, the California land question, Japan will undoubtedly prefer to enter into conference with the United States, independently of China. She sees no necessity of discussing the Japanese immigration question with a Chinese commission. It is a question which concerns Japan and the United States alone. For the same reason Japan will not care to discuss the Chinese immigration question either with an American or with a Chinese commission, because it is a question which has to be settled between China and the United States alone.

As far as the immigration question is concerned, Japan's attitude and policy permit of no misconstruction. She has in no uncertain terms told the United States that she would of her own accord stop the emigration of her laborers to the United States, and she has faithfully been adhering to the pledge. At the same time, she has unmistakably intimated to the American Government that her subjects legitimately admitted into this country be not discriminated against, as they have too often been in California and

other States. This is a proposition just and incontrovertible. It requires no discussion. All that has to be done is the extension of citizenship to the Japanese. It is absurd as it is unjust that ignorant immigrants from countries far more backward than Japan can be freely naturalized while the Japanese, with all the qualifications for citizenship, are compelled to remain aliens, however devoted they may be to this country.

International usage, unwritten but nevertheless in force, rules that no nation should be discriminated against by any power with which it is on a plane of equality. A nation, admitted by universal consent into the comity of the world's foremost Powers, has the right to demand of any nation, with which it has entered into intercourse, a treatment usually accorded such Powers. Now Japan is the only nation in the Orient which has attained such a position. In discussing the immigration question, therefore, Japan speaks only for herself, and not as the champion of all Asiatic peoples. She believes that she is different from China almost as widely as China is different from Europe and America. That is why she does not care to join any American-Chinese conference whose object is to settle the immigration question.

There is another point which the Americans must bear in mind in discussing the immigration question. The pet theory of Japanese exclusionists has been that the American Government has the right to decide what people should be admitted and what should be barred out. For the sake of politeness Japan has been willing to concede that point in favour of America. But the truth is that America, or any other nation, has no such right. Immigration is simply another term for travel and trade, and the freedom of travel and trade from one country to another is explicitly guaranteed in all international treaties of amity and commerce. If Japan restricts of her own accord the immigration of her subjects to this country, it is not because she recognizes America's right to discriminate against her, but because she prefers to retain American friendship rather than create a serious issue over immigration. In other words, Japan's voluntary restriction of emigration to America is a special act of courtesy and not her admission of American right of exclusion. That the restriction of immigration belongs to the sovereign right of the United States does not mean that she may arbitrarily exclude immigrants from one country and freely admit those from another. If she finds it necessary to adopt an exclusion law, such a law should be made applicable to all nations, or at any rate to those nations which have been admitted into the family of civilized Powers. If the United States may arbitrarily discriminate against one nation in the matter of immigration, she may likewise adopt discriminatory measures in the matter of the tariff. The recognition of such rights would upset and destroy all the established international usages. Will America permit Japan to impose an especially high tariff upon American goods?

For the reasons we have given Japan is not likely to respond favorably to the proposal advanced in Senator La Follette's resolution. In the light of present deplorable condition of American-Japanese relations, we can fully appreciate and sympathize with the motives which prompted the distinguished Senator from Wisconsin to propose the resolution, but the proposition, to be acceptable to Japan, must, we think, conform to the following two conditions:

First: The scope of conference should be restricted to the immigration question, including the question of the treatment of the Japanese in America.

Second: A separate conference should be held between Japan and the United States and between China and the United States. A triple conference among the three countries is not practicable.

K. K. KAWAKAMI.

Author of "American-Japanese Relations," "Asia at the Door," etc.

THE SUNDAY SCHOOL

The Growth of Christianity

Stepping Stones Across the First Christian Centuries from Paul to Luther

Being the Sixth Year's Work in the Seven Years' Course of Study in the History and Practice of Religion, as given by Jenkin Lloyd Jones to his classes at the Abraham Lincoln Centre

Prepared for UNITY by Miss May Johnson and Mrs. William Rothmann

XXVII.

More's "Utopia" 1516

Politics and the Renaissance. A Dream of a New Social Order

They account it piety to prefer the public good to one's private concern. *Sir Thomas More.*

No man better represented the new learning, the spirit of the Renaissance, than Thomas More, the most romantic, charming, original and sweetest man of his time. He was the first lay chancellor England ever had, the intimate and pet of a king for perhaps fifteen years, yet never toadied, never surrendered. He saw all that Luther was and protested more successfully against many evils, but never joined Luther's ranks. Whether or not this may be considered to his credit, it was not want of courage or of wisdom that kept him apart. The story of Sir Thomas More is a charming one, so dear was his personality, so pivotal his place in the history of his time.

He was born February 7th, but whether in 1477 or 1478 is not clear. His father being an eminent jurist, he was born into scholarly privileges. When a lad of twelve or thirteen he was page or something in the household of John Morton, Archbishop of Canterbury, who, delighting in More's quick wit, once said of him, "This child here waiting at the table, whosoever shall live to see it, will prove a marvelous man." The Archbishop made no mistake. Through his influence More was sent to Oxford. He dove into the new learning, dipped into Greek and Latin with such fervor that it scared his father, who, wanting to make a lawyer of him, took him out of college and put him in the New Inn, later into Lincoln's Inn, and he plunged into what would have been a successful and and brilliant law career had he kept at it. When twenty-two years old he entered Parliament, and about the

first thing he did was make himself notable, perhaps notorious, by exposing "pork" in a royal bill, causing indignation on the part of Henry VII at being defeated by a "beardless boy." More then planned to live abroad in order to save his head, but about that time the king had the grace to die. At twenty-five he married the eldest of three daughters. Though preferring the second sister, he thought it would bring grief and shame to the eldest, so "framed his fancy towards her." This proved to be a very happy marriage and resulted in three gifted daughters.

Henry VII was one of the few kings of England possessed of brains. He had brains to discover the merits of his subject and when More was forty-seven years of age the king gave him the highest position in the realm, that of Lord Chancellor. The king became so attached to him that he wanted him always at hand, and when unable to detain him by legal matters, walked with him arm and arm in the garden. All this time More kept his head, knowing full well that for all this confidence, if it served the king's purpose off would go his head. The time came when the king once more desired a matrimonial change. He asked permission of the pope to put aside the gracious, good and noble Queen Catherine. Divorce was contrary to the laws of the Catholic Church, for once the pope held firm and the king sought the assistance of More, who had the independence to say that "that could not be right in a king that was wrong in a subject," and that finished his case.

The story is familiar. He was hastened to prison and trial, subjected to the hardship and ignominy of the prison life of that time. He faced it with sweetness and courage, his attendants being more humiliated and cast down than their prisoner; he rebuked their sadness. At fifty-two, with cheerfulness, leaning on the arm of his noble daughter Mary, he went first to his hanging and then beheading. Afterwards, as was the custom, his head was displayed on London Bridge.

We know more about More than any man in our course, perhaps. He was fortunate enough to have a brave and competent family. The eldest daughter married one Roper, who became a member of the household and companion of More. Twenty-eight years after More's death he published his life, which work is extant and indicates that Roper was equal to the delicate, high and beautiful task.

We have another angle at which to study More. At twenty-one he met Erasmus, another man of the new learning who did not break with the Catholic Church. He was the scholar of the Reformation. Like most scholars, particularly independent scholars of his day, he was obliged to move from place to place, from one university to another, from one library to another to pursue his studies. Erasmus had an English experience. He became the guest of Sir Thomas More and has written very beautifully of his home life. More's three daughters married and in line with modern sociology, they all lived in a large house together, met at a common table, but managed it so that each family had its freedom. Erasmus has told us what a beautiful father More was, how he played with his children, and in a letter alluded to the fact that he had given them, perhaps unwisely, more kisses than stripes. In this home Erasmus probably wrote his "Praise of Folly," a book never outgrown, really a great tilt against war as a result of aristocracy based on power, and the absurdity of an aristocracy based on wealth. Every library should contain these two classics, More's "Utopia" and Erasmus' "Praise of Folly," the latter with Holbein's illustrations if possible.

More lived in the time of Columbus. Amerigo Vespucci had returned from his second voyage. While on the continent on some kind of diplomatic embassy More met a man who had been with Vespucci, became interested in the new land, appreciated what it meant to the world, and this together with inspiration received in the Cathedral at Antwerp led him to write surely one of the greatest civic and municipal dreams in literature. "Utopia," Greek for "nowhere," was an imaginary island in the western seas, pictured as a shadow of England. An island like England with a river like the Thames and a city, a dream London, More outlined with marvelous skill an ideal commonwealth which was established, not by philosophers of Christian missionaries, but in accord with the evolution of experience. The second part was written in 1516 and the following year he wrote the first part, a direct study of the social and economic conditions of England at that time. He ascribed the deplorable situation in England to the unemployed soldiers, war being over, who had lost the trick of hard work, and with no means of support went up and down the country begging and stealing. The land had fallen more and more into the hands of great owners, who in order to insure their profit went into sheep raising with its minimum of industry.

On that dream island in the Atlantic, Utopia, every one was required to work, but no one need overwork. Four hours a day labor for all ablebodied more than met the needs of the community. Money was not esteemed very highly. When its use was necessary it was made of iron. Common household utensils and chains for prisoners were made of silver and gold. Children wore gems but cast them off with other playthings. An army was maintained, but it was deemed more honorable to buy off invaders, or dispose of enemies by poison or strategy rather than to waste innocent lives. The art of killing was considered deplorable except as a part of the butcher's business. Religion there was on the island, but the churches were few, very large and beautiful, the priests few in number but eminent in learning and piety. The services dealt with the universalities of religion, though these islanders were delighted to find that the requirements of the New Testament and teachings of Christ were quite in accordance with the evolution of their own experience.

"Utopia" is indeed a radical book to have been written in the time of Henry VIII, by a Catholic, a layman, one who knew the good things of this world and enjoyed them, and who evolved a life and community achievements which anticipated much that the most radical have been trying to teach about universal religion up to this day. More was a contemporary of Cardinal Woolsey, who appears in the limelight a hundred times to More's once, but who instead of reaching More's triumphant place in history was brought to confess with his dying breath: "Had I but served

my God as diligently as I have served my king, He would not have given me over in my gray hairs."

QUESTIONS.

(1) How old was Sir Thomas More when he entered public life?
(2) What was the occasion of his break with Henry VIII?
(3) What was More's relation to Erasmus?
(4) How did Amerigo Vespucci's voyage influence More?
(5) What does Utopia mean?
(6) How does the work appear to have been radical for that time?

Old Idols are Going—Are New Ideals Coming?

In city after city, province after province, country after country, we have seen the shrines of the old faiths crumbling to decay and the ideals of a new life dominating the thought of Oriental students.

Let us take a rapid aeroplane trip and alight in one or two of these old temples. A flight across the Pacific and we land outside Peking, at a Buddhist monastery at Wofosu, now transformed into the student conference site. Here, where the "Sleeping Buddha" and other dust-covered idols are left neglected by the worshippers, one or two droning Buddhist monks still feebly perform the rites of worship, from which the life has long since departed. In the great halls, where 200 Buddhist monks once sought release from life through renunciation, there are now 200 wide-awake students who are not seeking escape from life but entrance into the life abundant and the serving of China. The ancient bathing pool is now filled with plunging Chinese college students. Where the Imperial Dragon Flag once hung there is now the rainbow flag of the new republic. Beside the fallen idols is a live Bible class of modern students discussing the social rejuvenation of ancient China through Christ. The distant sound of the droning song of the Buddhist priests at their worship forms a backgroud for the swelling chorus of a Christian hymn which rises from the conference. The old era changeth, giving place to the new.

A few hours' ride in our aeroplane and we drop down into Wuchang, in the center of China. Here is the great Heroes' Temple where the emperor was worshipped under the old regime, like the Cæsars of ancient Rome. The military governor, after hearing of our work from the vice-president of the republic, General Li, erected at his own expense a pavilion in this half-deserted temple that would seat at least two thousand students for our evangelistic meetings. He generously put in an electric light equipment, installed telephone service and provided tea for the guests. Here beside the golden idols you could see groups of Confucian students opening up their newly purchased copies of the New Testament to begin the study of the Sermon on the Mount and the life of Christ, and with Bishop Roots in the chair, Christian meetings were successfully brought to a close in the temple itself.

Once again let us take wing and fly eastward into Fukien on the coast of China. Here again we see the officials granting the use of a temple for conducting Christian meetings. Another flight of several hundred miles to the west and we are in far Yunnan. The revolution is over and the students are asking for a building in which to establish a Young Men's Christian Association, as the most hopeful of free institutions and as a strength to the young republic. The governor grants the use of the old temple; idols are ground to powder to make brick to repair the walls; crowds are thronging the place to hear the Christian message proclaimed.

Once again let us mount and sweep over the high Himalayas, with their snowy peaks rising nearly 30,000 feet, and then drop down across the hot plain of India. Far in the distance rises the great church in "The City of True Wisdom." On this very spot once stood the dark Devil's Temple. The stone at the entrance is the ancient altar stone, once reeking with the blood of people sacrificed to demons. When the last worshipper became a Christian with their own hands they tore down the Devil's Temple, and with the very material erected a great church seating nearly 3,000 worshippers. Here Bishop Azariah was trained in his boyhood before he entered the service of the Young Men's Christian Association as its traveling secretary, and later became its national secretary. Today as the first Indian bishop to be consecrated he, with hundreds of other Christian young men, is embodying those ideals that lie at the heart of the Christian gospel.

As the writer was sailing from Bombay, he called upon the leading Hindu and Brahman of western India, Sir Narayan Chandravarkar. In closing he said: "I am a Hindu, but I believe in Christ as the highest fulfilment of Hinduism. In my bedroom, where I can look daily upon it, I have a picture of Christ crucified. I have not only read through the entire Bible, but I read it every night before going to bed. My favorite portions are St. Paul's epistles to the Corinthians and the fourth gospel. Every morning I spend from six to seven o'clock in prayer, meditation and devotional hymns. I believe Jesus Christ to be unique in His character, His teaching, His power to save and help men and especially in his dynamic and world-wide social programme. No one else ever did for suffering and oppressed humanity what he did. I am a Christian already, yet I cannot dogmatically say that Christ was God. Though a follower of Christ in my daily life, I do not take the outward step of baptism because, as at present interpreted in the popular mind, it means not only to accept Christianity but to reject and denounce Hinduism. This I cannot do, for I believe that God has been in our past history and revelation. In the meantime, while I accept all that is best in the past of Hinduism, I count myself a personal follower of Christ, who is the fulfilment of Hinduism."

All across India the ancient temples are crumbling. It is typical of the disintegration of the ancient faiths. All across Asia idols are going and new ideals are coming into being.

Sherwood Eddy.

Association Men Magazine for August, 1916.

A Layman's Confession of Faith

1. I believe the chief end of man is to find salvation.

2. I believe salvation is to be found by faith, rather than reason.

3. I believe faith to be an attitude of the soul, and not a belief of the intellect; that it is to be

attained by exercise of the will and not by miraculous gift or by supernatural agency.

4. I believe the highest manifestation of faith is the experience of religion; and by religion I mean the realization of the life of God in the soul of man.

5. I believe in the church as the laboratory of religion, as a place where people gather to experiment, to discover, to develop and train themselves in the process and practices that generate faith.

6. I believe that the final issue of faith is the worship of God; that worship is the finest flowering of the human soul; that it is a joy to be sought, not a duty to be exacted; that it exists for the good of man and not for the glory of God.

It will be noticed that the phrases of my creed contain old and time-honored religious words, and it is only fair to explain that they are not used in their old and commonly accepted meanings. For example, when I use the word salvation, I have no reference to future punishment or reward, but to the hell of fear, worry, envy, hate and selfishness: and to the heaven of courage, confidence, peace, poise, fullness and richness of life that may be gained here and now.

When I use the word faith, I do not define it as Prof. Bayliss used to—"a belief in something you know isn't so"—in miracles, or supernatural happenings in the world of objects. I mean by it a certain attitude of the mind, or soul, by which one is able to so face the experiences of life as to be able to feel that they are good; or, if not, immediately good for me, at least to feel that they proceed from a source that is good, or are part of a scheme which in its entirety is good: and which, by exercise of faith I can bring myself to accept and approve.

I believe the word "God" to be a symbol of man's highest conception of the fundamental reality that lies behind all experience, and all being. Its meaning has changed in every age, and in every stage of civilization, and will continue to change as long as man continues to grow. I do not think it indispensable that men shall make a perfect picture, or a complete definition of God, whether they conceive of him as king, judge, ruler, father, creator, first cause, or as absolute, infinite, eternal principle. It is not so important what mental picture men make of God, as the kind of soul attitude they take toward him. It is enough for me to conceive him as the Totality of Reality, and if I can bring myself into a worshipful attitude toward that Totality it solves most of my life's problems; for if I can worship the whole it helps me to approve the part, and it is in the acceptance of the part of life that confronts me that most of my trials arise.

By religion I mean that highest upreach of faith that enables a man to identify himself with the Totality, to unify himself with the Will of the Whole, so that he will be able to say with Marcus Aurelius, of old, "Whatever Thou Wantest, O Universe, that I also want." It is the power latent in every soul of realizing his one-ness with God, of submerging his will in the Divine Will, of accepting whatever is inevitable in life as the expression of that Will to him.

Such a religion will not permit a man to criticise God, to impose conditions on him, to require him to conform to certain demands of the human mind. It will not say: "If God does not permit the continuity of my individual life after death, I will not believe in him." The man of faith will say rather: "If God wills death to be the end it must be good, and I approve it." The essence of the higher faith is the merging of the individual with the universal will, and he who has achieved it has already attained heaven.

What we term evil is, under this view, a lack, a defect, a minus and not a plus quality, a failure to possess some essential quality of life. Browning decribed it in these lines:

> "The evil is null, it is nought,
> It is silence signifying sound."

If religion is conceived as a merging of the human with the divine will, then sin is a defect that grows out of the failure thus to merge. It makes the individual will a thing apart from, or opposed to the universal will, and expresses itself in selfishness, separateness, envy, greed, license, rebellion and all forms of anti-social acts, and leads to uphappiness, fear, sickness, misery and despair. It is spiritual suicide, and makes social regeneration impossible.

The church is, or should be, the laboratory of religion, and not exclusively a place for preaching, singing and social recreation, though these have their necessary function. The soul may have its gymnastics as well as the body, and the development of its strength may be as much a matter of technique and discipline. The athlete could not become physically fit by hearing sermons on physical culture, unless he practiced the precepts; and it is found the athlete can practice better in a specially prepared place. The church should be a gymnasium of the soul, and it should have a technique, a curriculum, a training for the cultivation of soul powers, not less efficient than we have for the development of the body. It is not the purpose here to state what these should be; it is enough to say that a great deal of experimentation has been done in this matter, and rich and untilled fields lie beyond and invite cultivation.

The motive for accepting this discipline is not, principally, to glorify God, but to attain to personal salvation; and that means to enlarge and enrich the personal life, to gain peace, poise, serenity, courage, faith and possibly happiness.

Can a man attain it?

It has never been attained in any other way. Men have thought that the acceptance of certain speculative beliefs were the conditions of the inward spiritual experience, but they have reversed the order. The experience came first and the theories were only men's attempts to explain it.

It is proposed now to change the procedure and put the emphasis on the inward experience, keeping theological theory in the subordinate realm of explanation and reasonable support.

It is my conviction that if men worked as hard to get faith as they do to get dollars, they could change the entire inward character of their lives. They could get directly that power which money promises them indirectly, and always disappoints in the fulfillment; and they could get it without robbing any man of his own.

For the power of faith proceeds from an inexhaustible source. It is the only power that can solve the moral, social and industrial problems of the world.

J. E. Williams.

Streator, Ill.

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THE FIELD

"The World is my country, to do Good is my Religion."

TOWER HILL LETTER.

Another season is drawing to a close. The imminence of the opening of the schools and the danger of the railroads being tied up hurried away the larger portion of our crowd some days ago. It did not seem to worry those who were left that there was a possible prospect of an indefinite stay. If one were to be marooned, Tower Hill is a pretty good place whereat to go through the process. There are still here, quietly enjoying the restfulness of the Hill, a few professional women. Up in Pine Lodge are some left-over librarians and a stenographer; Mrs. Kurtz, the genial manager of the Martha Washington Home in Milwaukee, still occupies Androscoggin Lodge; the Lloyd-Jones Sisters are resting quietly in the Blackhawk Cottage, and way up the Hill on the porch of Maxwelton two friends are exchanging girlhood memories of fifty years ago, reading modern novels aloud and stopping to recall how the girlish tears flowed in sympathy with "Little Em'ly," "Queechy" and "Jane Eyre." Mr. and Mrs. Jones have the auto fever and have it badly. The new Ford is kept spinning; they are just now on the most joyous of joy rides across the beautiful hills and valleys of western Wisconsin to Minneapolis.

Our cozy Vesper Services are not neglected even when Mr. Jones is necessarily away. A week ago we spent a pleasant hour with the home-made poets of All Souls Church, reading from the writings of Miss Ogden, Miss Walker, Mrs. Woolley, Mrs. Marean and Mrs. Leonard, and using Miss Ogden's "Benediction" for our dismissal. Last Sunday evening Mrs. Julia Kurtz held our close attention while she told us about her work among the unfortunate girls of Milwaukee.

The days are numbered before the Tower Hill season for 1916 will have become a thing of the past, the kind of thing that helps through the stress of the winter's work. The kind of thing very soon to begin to look forward to for another year.

Tower Hill, Sept. 7, 1916. A. L. K.

A PREPAREDNESS THAT PREPARES.

Washington, July ——. One of the provisions of the Federal aid road bill, which was signed by the President on July 11, appropriates $1,000,000 a year for ten years to be spent by the Secretary of Agriculture for the construction and maintenance of roads and trails within or partly within the national forests.

The bill provides that, upon request of the proper officers of the states or counties, the money shall be used for building roads and trails which are necessary for the use and development of resources upon which communities within or near the national forests are dependent. The work is to be done in co-operation with the various states and counties. Not more than 10 per cent of the value of the timber and forage resources of the national forests within the respective county or counties in which the roads or trails will be constructed may be spent. Provision is made for the return of the money to the treasury by applying 10 per cent of the annual receipts of the national forests in the state or county until the amount advanced is covered.

Officers in charge say that the bill will make possible the construction of many roads which are greatly needed. Since 1913 10 per cent of the receipts of the national forests have been used in road and trail building, but the funds have been inadequate to meet the needs. Many isolated communities within the national forests are entirely dependent on the government roads and trails. In some instances these settlements are said to be almost entirely without means of communication. According to forest service officials the money now made

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available will permit the construction of many roads necessary to open up inaccessible territory, and will greatly facilitate the development of large areas.

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DR. FREDERICK LYNCH, *Editor of Christian Work and Evangelist, says:*

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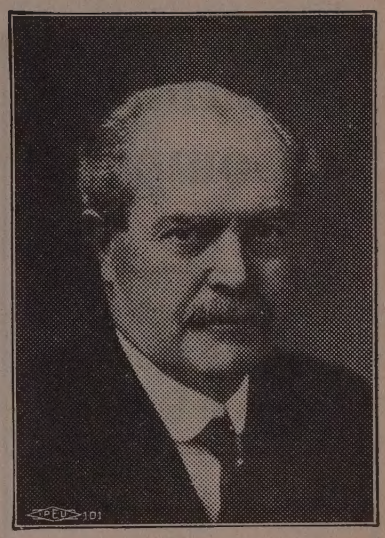

As the campaign for the primary election approaches its close, the renomination of Governor Dunne seems assured. His opponents have found it pretty difficult to find arguments to convince voters that they are qualified to furnish an administration approaching the present one in progress or achievement.

There has been nothing for the Governor's opponents to attack. From the hour of his inauguration he has executed a program for the people unequaled in the history of the state. What has been done? A Public Utilities has been established. What has that done? It has reduced the cost of gas and electricity in 111 cities in the state, has saved $1,000,000 to the consumers and has earned $250,000 for the state.

What about the roads? During Governor Dunne's administration Illinois has been dragged out of the mud. Within four years six hundred miles of concrete and macadam roads have been built to the great advantage of farmers and automobilists.

The appropriation for common schools has been increased from $4,000,000 in 1911 to $8,000,000 in 1915.

Governor Dunne's administration has worked wonders for social service. Employes in state institutions work eight hours where they formerly worked sixteen and now have one day's rest in seven.

The Miners have been helped by new and just laws, such as: providing mine rescue stations, sanitary washrooms in mines and factories, and other laws providing for safety.

Important changes and amendments in the Workmen's Compensation Law has been of vast benefit to labor.

Efficiency has been a watchword in this administration. There have been no scandals in departments, such as were common under previous administrations, economy has been observed everywhere. Governor Dunne has vetoed more appropriations for useless purposes than any other Governor in the history of the state. Watchfulness has been exercised, and along with progress there has been a business-like administration.

If a record for efficient and honest government means anything, Governor Dunne will be easily re-elected in November.

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INTRODUCTION

I do not know when I have read a more interesting collection of chapters than those in Dr. Jones' book, "Love for the Battle-torn Peoples." They are true, and truth is always interesting. Half-truths are dull, and most writing is only half-truths. It is only the prophet who speaks the whole truth, and Dr. Jones is one of the prophets. No outworn shibboleths for him; no reposing in medieval formulas of thought; no clinging to customs simply because they are ancient; no allegiance to a thought because the mob holds it; no meeting of twentieth century problems with outgrown weapons. There is nothing of these things here. There is only thought that transcends conventions; love that spreads far beyond national boundaries; vision that appreciates the great human-divine soul of man in every land; patriotism that claims the foreigner as a brother to be loved rather than the enemy to be killed.

Dr. Jones finds something to be loved in the people of every land. He is perfectly right in his judgment. The people of Europe had nothing to do with bringing on this war. The Germans did not hate Englishmen and Frenchmen. It was a handful of so-called statesmen who did it all, and it is only a few statesmen, editors and generals who hate other nations and egg their peoples into war. The path to peace lies through the hearts and minds of the people. These men who are killing one another in the trenches, put them all together, dress them as civilians, get the officials out of the way and they would have as happy a time as children at a Sunday School picnic. Peoples are already much the same, and *brothers;* governments emphasize differences, fan false patriotism, shout national ambitions, and are *enemies* of one another.

I do not recall any other book which brings out so strikingly the finest characteristics of each nation as does this. Here we see the real German, the real Russian, the real Frenchman and so on, and they are all lovable and have high qualities. Would that such a book as this could be put into the hands of our school children. It would not only make for their good-will toward the peoples of other lands, but would vastly increase their appreciation of the neighbor who lives next door.

FREDERICK LYNCH, D.D.

New York City, August 1, 1916.